

A

J. Wraylam

NEW CATECHISM

FOR THE

FINE LADIES.



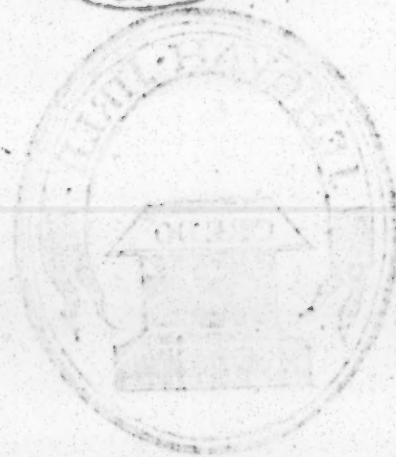
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NEW CATHEDRAL

THE

CHURCH



P. N. R. 15.

and in the Year M. DCC. XXXIII.



A N
O R D E R
O F T H E
F I N E L A D I E S

Assembled in
C O N V O C A T I O N .

W Hereas an infinite Number of
Belles, of elegant Taste, and
liberal Education, have made just and
frequent Complaints, against a certain
Scheme, called *The GOSPEL* ; and it
being fully proved, by unquestionable
Witnesses, to have been purposely cal-
culated and contrived to restrain and
abridge such Liberties and Delights,

as are essential to Female Happiness ;
 WE the *Belles* and *Toasts* of this Metropolis, assembled in *Convocation*, have (after the most mature Deliberation) found it necessary to provide a Remedy for so disagreeable an Evil. And *whereas* our sincere and disinterested Sex abhors nothing so much as Hypocrisy and Diffimulation, WE shall make no Scruple to express our hearty Dislike and Aversion to an Ordinance so repugnant to our Nature, and so prejudicial to true Gallantry and Politeness. And since it is impossible for us to conform to our *Religion*, it is necessary that we should have a *Religion conformed* to us. WE therefore the *Belles* and *Toasts* afore said, do, by these Presents, declare the *Old GOSPEL* to be null and void, and of no more Effect than if it had never been made ; and do hereby appoint and direct the following ^{with the} *New CATECHISM*, &c. to be used in all *polite Places of Worship*.



A

CATECHISM.

Necessary

*For all YOUNG LADIES before they
are Confirmed in Woman-
hood.*

Parson.

WHAT is your Name ?

Miss. COQUETILLA.

Parson. *Who gave you that Name ?*

Miss. My Godfathers and Godmothers at my Christening ; who promised, that I should prove a Babe of Grace, delight in Finery, and have a Multitude of Lovers.

Parson.

Parson. *What did your Godfathers and Godmothers then for you?*

Miss. They did promise and vow three Things in my Name ; 1st, That I should be a strict Observer of all the Fashions. 2^{dly}, That I should never betray the Secrets of my Sex. And, 3^{dly}, That I should always put on the Appearance of Modesty, good Nature, and Virtue, before the Men.

Parson. *Dost thou not think, that thou art bound to do and believe as they have promised for thee?*

Miss. Yes, verily ; and upon my Honour I certainly will ; and I think myself exceedingly happy, to be called to so agreeable and elegant a State of Perfection, and shall make it my Study to continue in the same unto my Life's End.

Parson. *What is the outward and visible Sign or Form in Baptism?*

Miss.

Miss. Water, wherewith the Parson sprinkles my Face; a Set of the best Company in their Holyday Cloaths; a plentiful Dinner, Fiddles, and a Country Dance.

Parson. *What is the inward and spiritual Grace?*

Miss. The Honour of being admitted into the best Company; and the Advantage of putting on the Appearance of a modest Reserve, accompanied with a seeming Repugnance to every Thing that is ludicrous and free.

Parson. *I beg to know what is your real Opinion of that which the Reverend Divines call the Poms and Vanities of this wicked World?*

Miss. To deal sincerely with you, I take them to be nothing more than the necessary Decencies which every Woman of Fashion is indispensably obliged to observe, from the Duty and Respect she owes her Quality.

Parson.

Parson. *You will pardon my Freedom, Miss, if I beg to know, whether you ever heard of that Prince of Darkness, commonly called the Devil?*

Miss. Yes, Sir, I have heard my Nurse and the Chaplain talk of him for Hours together.

Parson. *What Sort of Creature do you imagine him to be?*

Miss. I take him to be the very Picture of an ill-natured, peevish, nasty, covetous old Husband.

Parson. *As the most important Part of Religion is that of having a right Faith; let me hear if thou canst rehearse the Articles of thy Belief.*

The FINE LADY'S CREED.

Miss. I believe that this is a very agreeable World; and that I am one of the most agreeable Creatures in it;
and

and that Men and Beasts, and all that is therein, were made for my Service, Pastime, and Delight ; and I *believe* in the Faith of Beaus, the Compliments of Fops, the Modesty of Rakes, the Power of Beauty, the Force of Love, and in my own irresistible Charms, Sagacity, and Conduct ; and in the reasonable Hopes of an advantageous Match. I *believe* also that the Protestant Church is a very pretty Church ; that it has a decent Regard for Quality, and requires no more of a Toast than the Honour of her Company ; and that the Beauty of Holiness consists in elegant Dress, and the Performance of the spiritual Exercise with a becoming Grace. I *believe* also in the mysterious Efficacy of new Guides and Manuals, Fish Days and Festivals, Lawn Sleeves and Surplices, and in the certain Joys of this World, and I have a Glimmering of the World to come.

Parson. *What dost thou chiefly learn from these Articles of thy Belief?*

Miss. 1st, I learn to believe, that I am an Animal that is made for Joy and Finery. 2^{dly}, That I was sent into this agreeable World, to see how well I can divert myself, by giving a full Swing to those Appetites and Desires, that bountiful Nature has enriched my Constitution with.

Parson. *But don't you think a Familiarity with Fops and Beaus is a Hindrance to your spiritual Improvement Miss?*

Miss. *Tout au contraire Monsieur ;* for there is nothing so heavenly and ravishing ; they are the Quintessence of the Creation, and contrived by Providence for the Entertainment of the *Fair Sex* ; for their Conversation is so soft and elegant, their Wit so surprising and exquisite, their Manners so inimitably loose and agreeable ; and,
in

in fine, such wonderful *je ne scay quoy's* in every Thing they do, that could they *love*, and be constant, they would be *adorable*.

Parson. *From the particular Pains I have taken, in teaching you your Commandments, I may presume you have not forgot them, pray tell me how many there are?*

Miss. TEN.

Parson. *Which be they?*

Miss. The same which your Reverence taught me in the Nursery. It was I that brought thee out of the Land of Dulness, to Plays and Operas; and out of the Hands of thy *Grannum*, to a Town of Liberty and Delight.

I. Thou shalt worship no other Idol but thyself.

II. Six Days shalt thou dance and play, go to Masquerades and Operas; but the seventh Day is the Sabaoth,

in which thou shalt do no Manner of Good, but shalt dress and go to Church in the Morning, thou and thy Cousins, and thy Sisters ; and in the Evening thou mayst *gossip* and *coquette*.

III. Laugh at thy Father and Mother, that thy Days may be merry in the Land of the Living.

IV. Thou shalt not jilt a pretty Fellow ; nor exercise thy Cruelty upon the Fop that thou art in Love with.

V. Do not bear Witness against the Intrigues of thy Neighbours, that thou be not hindered and obstructed in the Pursuit of thy own.

VI. Open thy Bosom to the Damsel that combeth thy Head, and pineth up thy Tail ; for she will aid thee with Counsel, and assist thee in fulfilling of thy Heart's Desire.

VII. Man

VII. Man shalt thou treat like the Beasts of the Field ; thou shalt tread upon the Humble and Meek, but the impudent and brazen thou shalt cherish and carefs.

VIII. Thou shalt be amorous as the Cock Sparrow that kisseth upon the House Top, and fine as the gaudy Peacock that turneth up his Tail to be admired.

IX. Thou shalt wheedle thy Gal-
lant, and thy Husband, and thy Pa-
rents, out of all thou canst get.

X. Thou shalt not seem to envy,
covet, or desire thy Neighbour's Spark,
her Jewels, or her Shape, or her Coach,
or her Wit, or her Watch, or any
Thing that is hers.

Parson. *What dost thou chiefly learn
from these Commandments ?*

Miss. I learn three Things : 1st,
That the *Form of Godliness* is the *true*
Religion.

Religion. 2dly, That the Celebration of the Sabaoth by the fine Ladies, is a becoming Encouragement to Dress and Decency ; the chief Support of the Clergy, and the main Pillar of the Church. And, 3dly, That all the Commandments are so wisely and graciously contrived for the Benefit of the fair Sex, that it is impossible for a fine Lady to be happy that neglects to keep them.

Parson. *I hope you have not forgot your Duty towards your Neighbour ?*

Miss. Not in the least Sir.

Parson. *What is your Duty towards your Neighbour ?*

Miss. To love him as myself, and to do unto all the fine Men as I would they should do unto me.

Parson. *Who is thy Neighbour ?*

Miss. Not every old Prude or dirty Clown that lives within five or six
Doors

Doors of me ; but all agreeable young Fellows wherever I meet them.

Parson. *However, my good Child, know that thou art not able to do any Good of thyself without the Assistance of Prayer, let me hear therefore if thou canst say*

The FINE LADY'S PRAYER.

Miss. **O** Most gracious FATHER, Maker of WOMEN, and Giver of all good Things ! pour down the choicest of thy Blessings upon the *Belles* of this Land ; give them Health, Wealth, Honours, and Gaiety of Mind, and whatsoever else can render them happy and agreeable (unless they have the Assurance to be my Rivals) ; and in a particular Manner preserve my Shape, O Lord, and keep a continual Watch over my Complexion, that the handsome and elegant Figure I have always made at thy Altars may ever redound to thy Honour and Glory :
Con-

Continue to me such Pleasures as I already enjoy, and supply me with such new ones as I am not able to invent ; grant that I may order all my Words and Actions with so much Cunning and Precaution, and cover my Countenance with such a Veil of Modesty and Sweetness, that I may obtain the Accomplishment of my most reserved and secret Wishes. I return thee my most hearty Thanks, O Lord, for the extraordinary Share of fine Sense, Wit, Beauty, *Agremens*, and *je ne scay quoy's*, which thou hast thought fit to bestow with so bountiful a Hand upon this thy Servant ; and that there may be a continual Supply of pretty Fellows for our Service, bless all Seminaries of true Gallantry and Politeness, whether they be Masquerades, Ridottos, Balls, or Assemblies, or by what Names or Titles soever they are dignified or distinguished. Grant me Patience, O Lord, with all upstart Flirts of Quality that take Place of me, and in thy
good

good Time raise thy afflicted Servant to such a Height, that they, and all others, may be thoroughly sensible of the becoming Distance there ought to be between them and me : All which, in Confidence of my own extraordinary Merits, and for my own dear Sake, I humbly beg and implore.

Parson. *What desirest thou in this Prayer?*

Miss. I desire nothing but what is necessary and decent ; and what every Woman of Quality is thoroughly persuaded she has a Right to ; and which no *fine Lady* will ever be brought to recede from.

Parson. *But as Heaven is by no Means to be obtained, without having just Notions of Religious Mysteries and Holy Things, let me hear what Account thou canst give of the Holy Trinity?*

Miss. It is *Trinity* in *Unity*, and *Unity* in *Trinity*. *Three* in *One*; and
C One

One in Three ; not Three but One, nor One but Three. The First is First, the Second is from the First, the Third is from the Second and the First. The First is not before the Second, nor the Second before the Third ; but the First is First, the Second is First, and the Third is First ; neither confounding nor dividing One and Three, nor Three and One.

Parson. Upon the Word of a Clergyman, most Orthodoxly well explained ! and now I beg that you will oblige me with your Definition of a Church.

Miss. Why a Church is a vast large Room, with a high Steeple, and Bells in it, where People go once a Week to set ~~for~~ of themselves, and find Fault with their Neighbours ; and ----

Parson. Hold, Miss ; I find you have only an Idea of the Shell, and speak more like a Bricklayer than a Christian ; for the Reverends and Right Reverends are the

the Church : A Church is a spiritual Thing, and they are the Legal Expositors of its Oracles and Mysteries : They are the Vicegerents and Ambassadors of Heaven, and have the sole Direction of the Consciences and Purses of the Laity ; who, on their Part, are blindly to submit to their Decisions, and to labour and toil for their Luxury, Power, and Support.

Miss. I return you Thanks for your Information, and shall take Care to pay their Excellencies the Respect that is due to their Quality.

Parson. How many Sacraments are there ?

Miss. Two ; Baptism, and the last Supper.

Parson. Why are Children baptized, when, by Reason of their tender Age, they cannot possibly tell what the Parson and the People are about ?

Miss. 1st, That his Reverence may be sure of his Fees and his Belly full, before the little Bantling pops into the other World. 2^{dly}, To give an Air of some extraordinary Power in the Priest, in order to strengthen and improve the natural Propensity of the Ladies, to Forms and Mysteries. And, 3^{dly}, To give the poor Mother the Consolation of being richly set out; and of shewing her Generosity, Taste, and Magnificence in a sumptuous Entertainment.

Parson. *What is to be done before and after eating the last Supper?*

Miss. I must fast till I have the Cholick, read till my Head aches, look wondrous grave for three Days before and two Hours after; and then return to my former innocent Amusements.

Parson.

Parson. *What are the Benefits where-
of we are Partakers thereby?*

Miss. The Comfort of thinking
that we are better than we are, and
the Hopes of making our Neighbours
believe so too.



The



T H E
G O S P E L.

C H A P. I.

1. **H**EAR my Words, O Daughter, and give Ear unto my Sayings ; for I speak the Words of Comfort unto thee.

2. In the Beginning, Woman was made for Man, and he shall cherish her.

3. Vex not thy Lover's tender Soul with Cruelty and Disdain, lest an Evil of like Nature befall thee.

4. Make

4. Make Use of thy Lovers in the Time of thy Youth ; for when thou art old they will depart from thee.

5. Be constant at Church, when thou hast nothing to do ; for in such like Amusements there is no great Harm.

6. A virtuous Woman is carried to Church, lifteth up her Eyes and looketh about her :

7. And a Religious Woman spieth Faults and Fashions ; and when she goeth forth she telleth them.

8. Be not concerned though Men speak evil of thee ; but be wise in thy own Conceit, and that will comfort thee :

9. Nor be ~~not~~ enraged though thy Neighbour outshines thee ; for costly Apparel leadeth unto Want.

10. Deck thyself with Ornaments, and study Magnificence ; for there is no Virtue above the Price of Rubies.

11. Reverence thy Quality, and spend with Profusion ; and Men will speak well of thee.

12. When thou meetest with a rich Fool, take Care to ensnare him ; for a plentiful Joynture giveth much Consolation.

13. If thou lovest a Man, be exceeding free with him ; for Love is the fulfilling of the Law :

14. But to him that thou hatest, shew thy Discretion ; for in so doing thou shalt deceive the Wise and the Aged.

15. But love thyself above all Things ; for Charity beginneth at Home.

16. Pam-

16. Pamper thyself elegantly, fast luxuriously, frequent Assemblies out of Charity, and the Church out of Decency, and all will go well with thee.

17. Reprove not thy Neighbour, till her Back be turned upon thee ; for much Altercation engendereth Strife.

18. Sweeten thy Countenance before the Rich and the Mighty ; for thus shalt thou lead the Simple and Innocent Captives.

19. But if thou art disposed to be haughty, imperious, or fretful ; let that be the Work of Retirement.

20. Tell Lies and flatter, when it is for thy Advantage ; for thereby shalt thou deceive the Sons of Men.

21. For the Lips of Flattery is as the Drop of an Honey-Comb ; and her Tongue is smoother than Oyl.

22. In the Multitude of Words there is much Honour ; and Silence is reproached of her Children.

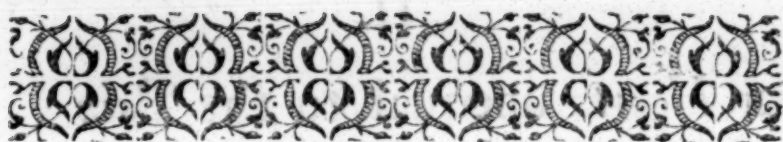
23. This is my Will, saith the Lawgiver ; if ye will not hear the Words of your Lover, nor give Ear unto his Prayers ;

24. I will visit your Noses with Carbuncles, and your Necks with Leprosy :

25. Your Rivals shall have you in Derision, and the young Men shall scorn ye :

26. For Coquetry endureth but for a Season ; and Prudery shall be its own Tormentor.





A

P S A L M

T O

The PRAISE and HONOUR of
LIBERTY.

I.

WHY do the *zealous Bigots* rage,
To lead us in a *String* ;
And why do *Preachers* of the Age
Imagine a *vain Thing*.

D 2

II. Our

II.

Our *Hearts* unequal to the *Pain*
Of *Precepts*, were created ;
David talks quite *another Strain*,
Or *We* are strangely *cheated*.

III.

He tells us, to be *brought to Court*
In *Finery*, is *our Duty* ;
And that the *KING* himself shall *sport*,
And *solace* in *our Beauty*.

IV.

Then let *Us* break these *Bonds* in *two*,
And cast *their Words* behind *Us* ;
Indulge each *Pleasure Old* and *New*,
Lest *Age* or *Sickness* find us.



A N O T H E R

P S A L M.

by A Pope
F O R

The Use of a YOUNG LADY.

THE Maid is blest that will not hear
Of Masquerading Tricks,
Nor lends to wanton Songs an Ear,
Nor sighs for Coach and Six.

To please her shall her Husband strive,
With all his Main and Might,
And in her Love shall exercise
Himself both Day and Night.

She

She shall bring forth most pleasant Fruit,
He flourish still, and stand,
Even so all *Things* shall prosper well,
That this Maid takes in *Hand*.

Now wicked Whores shall have such Luck,
Who follow their own Wills,
But purg'd shall be to Skin and Bone,
With *Mercury* and *Pills*.

For why, the pure and cleanly Maids
Shall All, good Husbands gain ;
But filthy and uncleanly Jades
Shall rot in *Drury-Lane*.



Parson.

Parson. *Now as Confession is necessary to Forgiveness ; and since the Flesh is frail, and little Misses are apt to have wanton Thoughts ; if thou wilt confess them to me, I will comfort thee and absolve thee.*

The CONFESSION.

Miss. I do confess that I have often sacrificed my *Pleasure* to my *Pride*, and now and then my *Pride* to my *Pleasure* : I have erred from the Fashion like a *lost Sheep*, and followed the Devices of last Year : I have spoiled the Sport of my Neighbour, not having the Fear of a like Return before my Eyes : I have baulked an Appointment ; and left undone those Things which I ought to have done. I have been a *Prude* to the *Man* whom I love, and a *Coquet* to the *Man* whom I despise : But I hope to be forgiven for my *Beauty's Sake* ; and am willing that the *Loss* of my *Virginity* should be my *Penance*.

The ABSOLUTION.

Parson. *Dearly Beloved, in Confidence that thou wilt chearfully do this thy Penance, and believing thee to be a sincere Penitent ; I do (by Virtue of the Authority committed to me by the Church) ABSOLVE thee from ^{the} thine Offences, and make thee white and clean, even as a Smock that is newly washed.*

F I N I S.



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